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THE

SCOTTISH REFORMATION:

ITS

NECESSITY, CAUSES, AND RESULTS;

BEING A SERMON PREACHED AT THE CELEBRATION OF ITS TER-CENTENARY
ANNIVERSARY, IN THE FIRST REFORMED PRESBYTERIAN CHURCH,
PITTSBURG, ON SABBATH, DECEMBER 23D, 1860,

BY

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S E R M O N .

“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”---Rev. xviii. 4.

These words, my Christian friends and brethren, were interwoven with the very first appeal which John Knox made to his fellow-countrymen, in the days of Scotland's incipient Reformation.

After the death of George Wishart, who was the intimate and beloved friend of Knox, there was a great demand for ministers of the everlasting gospel. The thirst for spiritual, divine, and eternal things had become intense, and the people made the most earnest appeals for preachers of the word of life. Owing to his intimacy with Wishart, Knox had fallen under the wrathful displeasure not only of David Beaton, but also of John Hamilton, his successor in the primacy, and, in order to evade it, purposed to repair to Germany. When in the castle of St. Andrews, however, whither he had betaken himself for safety, on the 10th day of April, 1547, he was induced to forego his purpose, and remain in his native land to assist in carrying on the great work of the Reformation. The little congregation in the castle, after consulting with that distinguished poet, Sir David Lindsay, presented a call to Knox to become their pastor. John Rough, after preaching a sermon on the right of the people to elect their own ministers, presided in the moderation of a call, which was so earnest and pressing, that after much prayerful consideration Knox signified his acceptance. The entrance of this bold reformer into the ministry inaugurated a new era in the history of the pulpit oratory of Scotland. No preacher had ever preached like him before. He was a worthy successor of the talented and seraphic Wishart. His sermons were marked by logical accuracy, masterly, overwhelming eloquence, and deep toned, heartfelt piety. In his very first sermon he

displayed a bold, fearless, and uncompromising spirit. Even in it he did not fear to denounce Rome Papal as the mystical Babylon and the Pope as Antichrist, to dissect and unfold to the astonished gaze of his auditory the errors and heresies of Popery—to contrast the pure, evangelical doctrines of Christ and his apostles, with the absurd dogmas and unmeaning mummeries of the Mother of harlots and abominations, and to call upon his fellow Scots, as none but Knox could call—Come out of her, my people.

It is generally admitted that by Babylon, which is here referred to, we are to understand Rome Papal. There is a striking resemblance between them. There is a direct correspondence in pride and arrogance, tyranny and despotism, lust and cruelty, idolatry and superstition. Many are the plagues which Rome has inflicted upon the nations of the earth, and many are the sins with which she has stained them. Who is it, that has a heart to feel, would not say to every poor deluded devotee of the Papacy, Come out of her?

It is just * three hundred years since the First General Assembly of the Presbyterian Church of Scotland sat in the city of Edinburgh; or, in other words, since Scotland obeyed the mandate addressed to her through him,† who, under God, was her deliverer from political tyranny and spiritual thralldom: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. This important epoch in the history of Presbyterianism is being appropriately commemorated by the churches of the Reformation throughout the world; and we would be false to our duty, as Presbyterians, did we omit to contribute our feeble effort to perpetuate the remembrance of an event fraught with so many blessings and advantages to our own and other lands. We rejoice that we have lived to see its three hundredth anniversary. But more, that we are privileged to behold its living fruits, and enjoy, in common with other nations, its sacred blessings. It is an event worthy of being commemorated by every American citizen,

* December 20th, 1860.

† Knox.

whether native or foreign born. Where is the heart that does not feel grateful for its astounding developments and its glorious results?

In order to give you as comprehensive a view as possible of this important subject, we shall—

I. Survey the state of the world, and especially of the kingdom of Scotland prior to the establishment of the Reformation.

II. Consider the Causes which led to its glorious consummation.

III. Contemplate its Results.

I. What was the state of religion prior to the Reformation?

The *Necessity* of a Reformation is at once visible when we survey the state of Scotland and the world prior to its establishment. Sin is filled with nothing but principles of disorganization. It shivers every system with which it comes in contact into fragments. It has destroyed many nations, kingdoms and dynasties, and left not a remaining vestige. Under the dissolving power of the corruptions and abominations of the Man of Sin, society must soon have lost its cohesive properties and gone to utter ruin, had not God in his mercy, and through his own chosen instrumentalities, effected a reformation.

Copious and inexhaustible as our language is, we cannot find words sufficiently expressive to convey any adequate idea of the moral and spiritual wretchedness which existed, both in Insular and Continental Europe, prior to the establishment of the Reformation. Religion scarcely existed even by name. It could not have been altogether, but it was almost, effaced. It was wrapped in the black mantle of Popery, and buried, as it were, in the grave of idolatry and superstition. In the appropriate and emphatic language of the prophet, darkness covered the earth, and gross darkness the people. True, an oasis was sometimes visible in the moral desert of sin. Here and there were a few bright, verdant and sunny spots, but their brightness only served to deepen the surrounding gloom and render the darkness more visible. The Taborites, as the followers of John Huss

were called from the fortified city of Tabor, in Bohemia, were so weakened and reduced, by long continued persecution, that they had become merged into the "Bohemian Brethren." And, although these Brethren had, about the beginning of the sixteenth century, some two hundred parishes and a church in almost every one of them, they were, nevertheless, so diminutive in the eyes of Rome that she looked upon them with nothing but feelings of indignation, contempt and scorn. The valleys embosomed between the Alps and the Apennines were lit up by the pure light of the noble, heroic and evangelical Waldenses, as their magnificent terraces and undulating slopes reverberated with the sublime doctrines of free, rich and sovereign grace. These, with the followers of John Wickliffe, the Lollards of Scotland, constituted the principal lights of Christendom, prior to the glorious dawn of the Reformation morning. But oh! how weak, feeble and dim the light when all the world, beside, was wondering after the beast.*

At the commencement of the sixteenth century, Rome felicitated herself with being sovereign over the nations of the earth. She sat as queen and declared, "I shall never be moved." The Pope, claiming to be the vicar of Christ, arrogated to himself universal supremacy, and held it to be his inalienable right to exercise absolute and uncontrolled authority over the whole Christian Church. He was not satisfied with the despotic assumption of ecclesiastical power. He assumed the civil as well, and declared himself to be the supreme potentate of the kings and rulers of the earth. He dethroned and elevated princes and kings at his pleasure, in so far, at least, as the bare formality went. Although very few had the fortitude and bravery to resist his temporal supremacy and authority, yet, it was not in all cases as quietly and as tamely submitted to as his ecclesiastical tyranny, and in some instances it was resisted with triumphant success. But when a king, emperor, or other potentate, did assert his manhood and independence by refusing to comply with the demands of the arrogant and

* Morrison.

haughty pontiff, the most terrible vengeance was poured upon his guilty and disobedient head. A bull of excommunication was immediately fulminated against him—his subjects were no longer under an obligation to acknowledge and submit to his authority—and he who succeeded in taking away his life, was declared not only to have performed God's service, but was rewarded with a free passport into the regions of eternal elysium. "All other princes were summoned to make war against him—the churches throughout the country were shut up"—the people deprived of religious rites—"the sacraments suspended—the dead were buried in the highways, and the muffled bells rang a funeral peal, as if some fearful curse hung over the devoted land." Many crowned heads who had been disobedient to his arrogant demands had either to perform the most menial service for the sovereign pontiff, or travel many a weary league, of land and sea, to solicit his paternal forgiveness. "Two of them," says M'Crie, "one the King of England, another the King of France, were compelled to hold the Pope's stirrup while he mounted on horseback; a third was ordered to lie prostrate on the earth, while the haughty pontiff, placing his foot on his majesty's neck, exclaimed, 'Thou shalt tread upon the serpent, and trample on the dragon and lion;' another was whipped by proxy—the Cardinal of Lorraine having received the lashes on his bare back in the name of his royal master, lying flat, as D'Aubigne expresses it, 'like a mackerel on a gridiron;' while another, (Henry IV., Emperor of Germany,) having offended the Pope, traveled to his residence to beg his forgiveness; and there did he stand at the gate, barefooted and bareheaded, for the space of three days ere 'his Holiness' would admit him to his presence; and after all, the haughty pontiff deprived him of his crown, and transferred it to another."

If we turn from the political to the moral state of affairs we will find that things, if possible, were still worse. The Pope was not satisfied when he claimed absolute supremacy over princes, peasants and religious communities; nor even when he asserted that he was equal with God. For, though

it is difficult to conceive of any being higher than the Supreme Ruler of the universe, "he went so far as to 'exalt himself above the Most High.'" He ridiculed—indeed destroyed—all moral distinctions,—“consecrated vice—dispensed with the obligations of the Divine law—invented new sins, and created new worlds in which they might be punished.”

Towards the close of the eleventh century indulgences were invented by Pope Urban II., as a reward for those who would enlist in the glorious work of subjugating the Holy Land. In this doctrine of indulgences it was laid down, that all works of supererogation, or good deeds performed by the saints, over and above what is required for their own personal justification, are deposited with the merits of Christ in one common treasury, upon which the sovereign pontiff may draw at pleasure, and transfer to any purchaser according to the amount of money which he may have invested. It was not, however, until the beginning of the sixteenth century that this doctrine was openly avowed and maintained. At this time, indulgences were offered at public sale upon the streets, and, for a fixed sum of money, a man might indulge in any sin and procure absolution from any crime.

The character of the men who swayed the destinies of both church and state in those days, prevents us from expecting a healthy state of morals. Let one or two *standard* specimens suffice. Pope Alexander VI. was a monster of iniquity. There was not a crime, in the long black catalogue of crime, of which he was not guilty. His pontificate was characterized by strategy, debauchery, murder, licentiousness and sensuality of every species. He continued to disgrace the "See of St. Peter" for about twelve years, when happily both for morals and religion, his life was terminated by a satanic device through which he had expected to destroy the lives of others. In order to replenish the coffers which he had entirely exhausted in procuring gratification for his lusts, he purposed to poison the rich cardinals and then appropriate their wealth. This plan was attended with no little difficulty—for the ecclesiastics

attached to the court had, for a considerable time, been very dubious of Vatican banquets, and generally declined an invitation. Alexander requested Cardinal Corneto to lend him his villa for the purpose of giving a sumptuous dinner to his friends, pledging himself at the same time to defray all the expense if Corneto would prepare the banquet. This stratagem proved to be a grand success. Not a prelate declined the invitation. When the day of the festival arrived Alexander despatched one of his servants to the villa with two bottles of Borgian wine, strongly impregnated with arsenic or some other poisonous ingredient. The Pope and his son, (popes had sons in those days, and they are not absolutely childless in these,) the notorious Cæsar Borgia, walked from the Vatican to the villa on foot. It being the month of August the pontiff felt somewhat fatigued on his arrival, and asked for a glass of wine. By some mistake he was served with the poisoned wine—and was thrown, immediately, into the most terrible convulsions. He was conveyed back to the palace, where he died, during the night, in a state of the most horrid agony. His death filled Rome herself with joy. Contrary to all custom and example, there was not a single devotee to kiss his feet or his hands; whilst the most humble priest refused to take part in the funeral obsequies, so that “the dead body was abandoned to the carpenters and porters, who placed it in a coffin which was too short, and into which they forced it by pressing in the feet, and striking it with a hammer.” And yet, this notorious libertine seems to have had the sovereign control of Europe, from 1491 to 1503. What a miserable climax to the fifteenth century! After the death of his successor, who occupied the pontifical throne only for twenty-six days, the chair of “St. Peter” was seized by Julius II. This “holy father” was full of fraud, deception, and treachery. He was a despot and a tyrant, but “God took pity on Italy, and delivered the earth from this abominable Pope, on the 23d of February, 1513.” He was succeeded in the same year by Leo X., whose character is well known to every cursory reader of history. He would not stop at the commission of any crime that would secure to him the

end he desired. His wickedness and tyranny became so intolerable that the people were very anxious to get rid of a system which would give countenance to, and confer power upon, libertines, spend-thrifts, and atheists. We cannot doubt, but that his unblushing conduct in exposing indulgences for sale, with the view of realizing a sufficient amount of funds to complete the church of St. Peter at Rome, engendered that discontent which led, in a short time, to the Reformation in Germany and elsewhere.*

We could relate many such cases; but they would make the soul too sick. What, we ask, must have been the state of the world when it was filled with hosts of priests, abbots, confessors, gray friars, black friars, white friars, and triars of every color?—who had such men as Alexander, Julius and Leo for their head and the standard of their morality! Yet, these different orders penetrated into almost every country, and, by means of the confessional, wrested the secrets of every palace and of every heart.

But with all its lying wonders and deceivableness of unrighteousness, Popery had to be resisted. No rational people could tolerate, for ever, a system so absurd, irrational, and heaven-daring; and the monstrous iniquity had now culminated to its loftiest elevation. It had reached the acme of its power. And, strange to say, it carried within itself the elements of its own destruction. Many crowned heads and private members of the Romish Church were constrained to denounce, in the most unmeasured terms, the spiritual and political despotism of the Man of Sin. There were many, even within the pale of Peter's see, who longed, and sighed, and prayed for the time when power would be given to enable them to throw off the yoke and rend the chain of their galling bondage. Pontifical bulls, and decretals, and the enactments of councils were now viewed by many as being synonymous "with fraud, violence, avarice, and political wrong." Indeed, "the lives of the clergy had become so reckless and dissolute, as to provoke the derision of earth, and the wrath of heaven."

This general description of the state of Christendom prior to the Reformation, would apply very well to Scotland, for, so far as lying wonders, deceivableness of unrighteousness, treachery, despotism, and impurity in her leaders were concerned, Rome was everywhere the same. It is necessary, however, to a just appreciation of our subject to take a brief survey of the state of things as they existed in old Caledonia.

Very little, it is acknowledged by all writers, is known of the early history of Scotland. When the Romans first penetrated into North Britain, under the command of Julius Agricola, during the reign of the Emperor Vespasian, they found it inhabited by no less than twenty-one different tribes; each of which was circumscribed by its own territory, and followed in the lead of its own chief. These savage tribes "were connected by such slight ties as scarcely to enjoy a social state." Owing to their habit of painting their bodies with variegated colors, in process of time they were called Picts, *Picti*—the painted.

These northern tribes were subjected to almost continual assaults from the Romans who inhabited the southern part of the island. The latter were compelled to beat a retreat, A. D., 420, in consequence of the approach of the Goths, who at length reduced Britain to a state of utter desolation. Here it is necessary to notice, that from the beginning of the sixth century the Caledonians or Picts, were called Scoti, or Scots, from a colony of Irish colonists who took up their residence in Scotland about that time. Scotia was the ancient name of Ireland, and its inhabitants were called Scotists for about eleven centuries of the Christian era. Buchanan errs, most certainly, when he says, that Ireland was called Scotia "towards the middle ages," and "that this naming of Ireland by the name of Scotland was first about Beda's time, who lived in the beginning of the eighth age;" for the venerable Bede, says another, speaking of Ireland, uses the following language:—*Hæc autem propria patria Scotorum est*—this is the proper country of the Scots. It is unjust, then, to call the Ulster Presbyterians Scotch-Irish. They are the Irish-Scotch. "Scotia, which is also called Hibernia (Ireland), is an island of the main ocean of

a truly fertile soil, but more renowned for its holy men ;” hence it is frequently called in history the Island of Saints, or the Holy Island.

These Scots, or ancient Hibernians, made frequent excursions into Caledonia, either for military or pillaging purposes. But in the beginning of the sixth century, say some, whilst others say, in the latter end of the third, a large colony of these Scoti went over into Pickland, with the view of making it their permanent abode. The Picts in course of time disappeared entirely, whilst the Scots increased and flourished ; and the name of the country was changed into Scotland, owing to the predominancy of the latter. Thus Scotland derived its name from Ireland.

Amidst the many conflicting statements made in regard to it, it is a difficult thing for us to say, at this remote period, at what precise time Christianity was first introduced into Scotland. The general belief of historians in the present day is, that the first dawn of Christianity fell upon that bleak and barren land towards the close of the second century. Tertullian, one of the early Christian fathers, who was born, A.D., 160, and gave a number of works to the world before the beginning of the third century, is very good authority upon this subject ; and in speaking of the spread of the Gospel in the close of the second century, he says :—“ The Gospel was diffused into all parts of the world, yea, into Britain, and into that part of the island whereunto the Roman forces did never penetrate.” Origen, another of the Christian fathers, writing about A.D., 220, says :—“ The power of God our Saviour is even with them who are in Britain shut out from the world.” These testimonies are not absolutely relied upon by historians, and yet to us they seem not only plausible but reliable. We know the effect which the persecutions produced that prevailed in the times of Stephen. They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles, and went everywhere preaching the word. Similar effects were produced by the fearful persecutions which raged throughout the Roman empire from A.D., 64, to A.D., 213. Many sincere Christians were, in all proba-

bility, driven into the British Isles for refuge; and Rome's persecuting rage following them even thither, they were necessitated to take up their abode in remote and obscure corners, where they kept the Gospel lamp burning brightly.

In the beginning of the third century Donald I. embraced the Christian religion, and did every thing in his power, says Buchanan, "to cast out idolatry from his dominions, and to settle the ministry of the gospel in every corner thereof." In this design, however, he was frustrated by the almost incessant warfare which he had to wage against the Romans. Other kings, after Donald, gave their influence towards the advancement of the cause of Christianity.—Honorable mention may be made, in this connection, of Fincormac, under whose reign "the gospel flourished in peace and purity." Fincormac died in A. D. 358. History begins at this time to throw some light on the form of ecclesiastical government which existed in Scotland. At the close of the fourth century, a Roman family was residing at Kilpatrick, a short distance from the city of Glasgow; and in the beginning of the following century, a member of that family, whose name was *Patrick*, having heard much of Ireland through the Scots who frequently visited Scotland, either with a warlike or predatory design, came to the determination that he would go over and endeavor to evangelize the country of the *Scoti*. Archbishop Usher, quoting from Nennius,* says: "At the beginning St. Patrick founded 365 churches, and ordained 365 Bishops, besides 3000 Presbyters." It is easy to see from this that Patrick was a good Presbyterian. The system of ecclesiastical polity which he constructed was neither black prelacy, nor red Popery. It was Presbyterian in form. Each congregation had its

* Nennius, who wrote in the 7th century, says, that the original name of Patrick was Maur, and that the name Patricius (Patrick) was given to him when he was consecrated by Pope Celestine. His pontifical consecration seems to have been of very little benefit to Rome, for if he was a Papist at all, he very soon became a Presbyterian. Some authors say that he was born either in Pembrokeshire, in Wales, or Brittany, in France. But his own account is, that he was born in Kilpatrick, (Bonav-ern,) between Dumbarton and Glasgow; and he is the best authority, perhaps, even in regard to the matter of his *birth*.

own Bishop to watch over it, and attend to its spiritual wants; and about eight ruling elders were ordained in connection with each pastor or bishop. Episcopacy is only another name for Presbytery; but *prelacy* is a very different thing from both. Now, we may legitimately infer that Presbytery existed in Scotland as early, at least, as the days of St. Patrick.

This was not the first time that Ireland enjoyed the light of Christianity. The labors of Patrick, under God, were followed by a mere *revival* of religion. And, as the work of God was revived in Ireland through the instrumentality of a supposed Scotchman, the same work was resuscitated in Scotland through the labors of a veritable Irishman. Religion declined very much in Scotland after the days of Fincormac. It was revived under the following circumstances:—After Patrick had slept in the tomb for about a hundred years, Columba, a native of Ireland, who was animated by a similar spirit, resolved to pay back his labors by preaching the Gospel in Scotland. Accordingly, he chose twelve companions from among his countrymen, who were to act as his co-laborers, and with them set sail for Scotland; and having been made the honored instrument, in the hands of God, of bringing the northern Picts to a knowledge of Christianity, he repaired, with the twelve companions originally chosen, to the island of Iona, where he landed in A. D., 563. After considerable negotiation, the King of the Picts gave him a grant of the island, and upon it he founded a Theological Seminary, in which the Bible was made the only text-book. It was in this theological institution that the “pure Culdees” received their religious education, and were trained for becoming missionaries of the cross. Iona was the principal seat of the Culdees, and they owed their establishment in it to Columba, who, as soon as they received the necessary theological training, sent them out to preach the Gospel to the dark and benighted regions which lay on every side of their island home. These devout servants or worshipers of the true God, as their name signifies, extended their missionary operations into England, Scotland, Wales, and other places,

and threw their bright light—greatly obscured as it was by the opposing darkness of Popery—almost into the very dawn of the Reformation morning. Their evangelical labors were greatly hindered, however, by the continual warfare that was waged among the Picts and Scots, Britons, Romans, and Saxons. We cannot do better than give the words of Hetherington in regard to the effects which these hostilities produced:—"Although the intestine feuds of the Scots and Picts must have greatly retarded the progress of Christianity among them, yet their neighbors of the southern part of the island were in a much worse condition. It is well known that, on the final departure of the Romans from Britain, the enfeebled Britons applied to the Saxons for aid against the invasions of the Scots and Picts; and were themselves, after a protracted and bloody struggle, completely subdued by their faithless auxiliaries. The effect of these devastating wars was the complete ascendancy of the Saxons in England, and the entire extinction of Christianity in the territories upon which they had seized; the remainder of the British race, with what of Christianity survived among them, being driven into the mountain fastnesses of Wales, where, accordingly, the relics of the primitive Culdee system continued for a considerable time to exist."

Peace having been restored, the Culdees resumed their missionary labors, and extended their operations to the Saxons. But just when their labors seemed to be beginning to be crowned with success, Gregory the Great sent forty Popish missionaries into Britain, at the head of whom he placed the monk Augustine. The design of their mission was to oppose the progress of the Culdees: and in this they were successful. "This was the commencement of the corruption and tyranny of the Romish Church in Britain." The Culdees were under the necessity of returning to Scotland; but Rome in her intolerant and persecuting rage followed them thither, and gave herself neither rest nor peace, until, in the 13th century, she accomplished their "final suppression."

In the end of the seventh century, many, who were "given to ambition and avarice," went from Scotland to

Rome for the purpose of getting promotion in the church. And everything that human ingenuity could invent or devise was plied for the advancement of the Romish cause. In the eighth century, the people were so infatuated that they accounted it "a truly holy martyrdom to suffer for the interest of Rome." In the ninth century, the corruptions of the church were so gross, and the riots of ecclesiastics so numerous and scandalizing, that a convention of estates was held at Scoon, under Constantine II., to devise means for effecting a reformation of existing disorders. In the tenth century, Constantine III. was so intoxicated with the honors of Rome that he was induced to lay aside his regal crown and assume "the clerical tonsure of a monk!" Dignified idleness, worldly pride, insatiable ambition, and corrupting avarice had now subverted the pure religion of the cross. In the following century, the bishops claimed the right of lording it over some defined locality, and arrogated to themselves a power superior to that of kings, upon whom they pretended to confer honors at pleasure. Accordingly, Scotland was divided, in this century, into five bishoprics,* or dioceses. In the reign of David I., about A. D., 1140, Popery had become strongly rooted in the kingdom, and, from this time forward, made the most rapid progress, owing to the fostering care which it received at the hands of that ambitious prince, who desired to have a religion established in Scotland that would vie successfully with the prelatic pomp, parade, and splendor of the Church of England—with the magnificent glory of which he had become deeply enamored during his temporary residence in that kingdom. David erected four additional dioceses, viz.:—Ross, Brechin, Dunkeld and Dumblain: and was so liberal to the bishops that he bestowed upon them a large "part of the ancient patrimony of the crown," the only good effects of which, were, that it caused the clergy to give themselves to rioting and idleness, and so increased the national taxation as to render it almost intolerable by the people. In the

* The names of the five original dioceses were—St. Andrews, Glasgow, Caithness, Murray, Murthlæ, or Aberdeen.

thirteenth century, Scotland was inundated with Dominican, Franciscan, and Jacobin monks, "and sundry other of that sort of locusts." "These vermin monks" organized a system of ecclesiastical mendicancy which literally consumed the people, and robbed the poor of their scanty pittance.*

Thus, century after century, matters grew worse and worse, until "The social structure of Scotland," says Hetherington, "had gradually reached the last stage of development of which such a system was capable." The Romish clergy were enabled to carry on their horrid system of iniquity and corruption, through the aid of those princely donations of land which were made to them by David and other kings. But even these were over-ruled, by Divine Providence, for good. Though made with the best intention of perpetuating the Papacy, they, nevertheless, proved destructive to its interests through their magnitude. The wealth and luxurious manner of living which the clergy enjoyed filled the minds of the nobility of the realm with envy; so that they became their bitterest and most determined opponents, and labored with might and main to subvert their influence and destroy their power. Indeed, says Dr. McCrie, "Scotland was reformed not by her peasantry, but by her nobility."

But to return. It is the opinion of the best historians that the disfigurations which the Christian religion suffered in Scotland, were greater than those which it received in any other nation. The people were rude, ignorant and illiterate. Vice and crime were rampant both in church and state; and the grossest frauds, deception and treachery were everywhere perpetrated under the sacred name and guise of religion. By their low cunning, unprincipled artifice, sly insinuations, unblushing impudence and hypocritical adulation, the clergy had succeeded in securing to themselves more than one-half of the national wealth. The consequence was, that the nobility were eclipsed and thrown into obscurity by the superior magnificence and splendor of the Bishops.

* Buchanan.

But horrible to be told; these high ecclesiastical functionaries made a public boast of the harlots they kept—"gave their daughters in marriage to the sons of the nobility"—whilst their bastard sons, in common with black-legs, itinerant poetasters or ballad-singers, and illiterate profligates, were put into the possession of inferior benefices.—Clerical life and manners were an outrage upon all propriety—an indelible stigma on humanity and a foul blot on religion. The fires of persecution blazed fiercely—the right of private judgment was absolutely ignored—free inquiry suppressed, and the use of the Scriptures positively prohibited.* Christianity had become so marred and deformed, that if her original propagators had risen from their graves they would not have known her. It is a libel upon her pure and unadulterated principles, to dignify the religion that prevailed in Scotland prior to the Reformation with the sacred name of Christianity. Such a state of things required reformation. There was in the then existing state of ecclesiastical affairs a stern *necessity* for the re-forming of the life and manners of both the clergy and the laity.

II. What were the Causes which contributed to its glorious consummation?

The *Causes* which contributed to the establishment of the Reformation were numerous. To some of them we have already incidentally referred. Our space will not permit us to do more, now, than mention a few of the more prominent.

1. The *Revival of Literature* and the invention of the *Art of Printing* contributed greatly to the advancing cause of the Reformation.

A revived and healthy state of letters is one of the most unmistakable evidences of a progressing civilization. It is a difficult thing to estimate, exactly, the amount of influence which literature exerts on the morality of a nation or community. Some religious writer has remarked, "That we frequently read a literary work without acquiring any positive knowledge at all, or forgetting

* M'Crie's Knox.

it as soon as acquired; but very rarely without receiving some moral impression." (If this be so, the cultivation of a literary taste must be of decided advantage to the cause of virtue and godliness.) At what a low ebb, then, must morality and religion have been during the long period known as the *middle ages*, extending from the days of Constantine to the time when cast metal was first used in typography? During the whole of that period the nations of the earth were wrapped in literary slumber. There was, comparatively, no literary activity. This was a most favorable state of things for the progress and prosperity of Romanism. "Ignorance is the mother of devotion," has ever been an axiom in the Papal church. Such a system, indeed, as that which we have briefly sketched, could be maintained and defended only amidst an ignorant and uncultivated people. The revival of letters, therefore, which took place in the latter end of the fifteenth and beginning of the sixteenth century, revealed to the people the darkness in which they had been enveloped for ages.—Thus illuminated, the human intellect began to feel and realize its power—refused to be confined within its previous limits—soared into a higher and nobler sphere—carried, in the face of all opposition, its philosophical researches into every department of science with daring flight and amazing success.* In less than a hundred years after the first printed book made its appearance, Copernicus gave a work to the world, entitled *De Orbium Cælestium Revolutionibus*, in which he laid down the true theory of planetary motion, as it had been laid down by Pythagoras two thousand years before. If the Pythagorean doctrine however, was understood by any one previously, none had the fortitude and courage to reveal it, until Copernicus appeared in the field of philosophical inquiry, illuminated by the torch of revived science and fortified by the predominant literary habits of the age, because such a doctrine was contrary to the dogmas, decrees and teachings of Rome. Such a man, under such circumstances, could not, and would not, allow his intellect

* Robertson

to be shackled by ecclesiastical canons, ordained without any foundation of reason. His giant mind proved more powerful than Romish decretals, or prejudices which had been flourishing in the soil of ignorance for millenaries. The introduction of the Copernican system afforded sufficient proof, that in regard to science, at least, the doctrines of the Papacy were not entirely free from error. Rome had long taught that Science and Revelation were the most deadly enemies. She adhered tenaciously, therefore, to the ancient policy of the "*double doctrine*," revived by the Machiavelian school, which held that it was possible to keep "mankind in perpetual bondage, by enlightening the few and hoodwinking the many." But the flood of literary light which burst upon the world at this time, enabled the people to see that it was not necessary "to put out their eyes, that they might better receive the remote light of an invisible star by a telescope."

The literary labors of Erasmus, who was born in Rotterdam, 1467, aided powerfully in carrying on the work of Reformation. It used to be a common saying among Romanists, "Erasmus laid the egg, and Luther hatched it." And there was more truth than fiction in the proverb. Erasmus was forced, in early life, to assume monastic vows; but it is evident that he was never much in love with the doctrines of Rome, for in his *Stultitiæ Laudatio* he handled both the "Pope and his court" very unceremoniously. He was a man of pungent, trenchant wit—caustic sarcasm—profound learning, and extensive research; and he directed all these powers against the corruptions and hypocrisies of Rome, whilst he labored for the advancement of science. It is held by some that his writings contributed "more than those of Luther himself to the progress of the Reformation among men of education and taste." Dr. Robertson, than whom there are few better qualified to express a judgment in the matter, Dr. Robertson says:—"There was hardly an opinion or practice of the Romish Church which Luther endeavored to reform, but what had been previously animadverted upon by Erasmus, and had afforded him subject either of censure or raillery." No one who is at all

acquainted with his history can, for a moment, deny that his writings exerted a powerful influence in moulding the public mind, and opening up the way for those mighty changes which took place in religious affairs both in his life and subsequent to his death. "He imagined," says his biographer, "that by training up youth in learning and useful knowledge, those religious improvements would be gradually brought about, which the princes, the prelates, and the divines of his day could not be permitted to admit or tolerate." The writings of this great man were not confined to secular subjects. He published an edition of the Greek Testament in 1516; and issued several editions afterwards.

His light was not confined to the continent. He shed his learned lustre upon Britain. He visited England on several occasions, where he enjoyed the favor and won the esteem of such men as Sir Thomas More and Dean Colet. Henry VIII. invited him to revisit England in 1510. As soon as he arrived Dr. Fisher invited him to visit Cambridge, and procured him the appointment of a Greek professorship and a Lecturer in Theology.

It should not be forgotten that the fall of the Eastern Empire under Constantine Palæologus in 1453, was one of the main instrumentalities by which western Europe received the light of letters. Many learned Greeks were under the necessity of seeking an asylum in Italy, where they met with a warm reception, because Dante, Boccaccio and others had already created a taste in the Italians for literature. The Greek "soon became the fashionable" language, and the great facilities which the art of printing afforded for the circulation of their works caused "learned men to vie with each other in giving Greek authors to the world through the medium of Latin translations." In a word, Italy, Germany, France, England, Ireland and Scotland were lit up by a brilliant constellation of learned men who were unable to see any antagonism between Reason or Science and Revelation.

Even in the midst of this secular or profane light the superstition, blasphemy, tyranny and idolatry of Rome ap-

peared in hideous and forbidding deformity. Had it not been for this revived literature many of Rome's most horrid and revolting vices might have continued, for ages, to be dignified by the name of virtues. It is not at all strange to us, that one of the very first things which engaged the attention of a world awakened from its literary slumber of ages, was religion. Alexander the Great, by spreading Grecian civilization over the shores of the Mediterranean, prepared them for receiving the living truths of God's holy word from the lips of Christ and His apostles, during the time of the first Christian revival. As it was ordered in the providence of God, that Alexander should prepare the way for the mighty changes which took place then, so it was ordered that Copernicus, Erasmus and others should prepare the way for the great revival of the sixteenth century. Long before Knox thundered in the castle of St. Andrews, or Luther published his ninety-five theses on the church gates at Wittenberg, the popular mind of Scotland and Germany had been enlightened in regard to the absurd dogmas, idolatries, and mummeries of Rome, and convinced of the antichristian and unscriptural character of her fondly-cherished superstitions.*

The invention of the art of printing from movable types about the year 1440, was rendered powerfully subservient, not only to the progress of letters, but also to the cause of the Reformation. The church and the world are under lasting obligations to Faust, Guttenberg, and Coster. There is no other art that has exerted such an influence on matter and mind, letters and religion. Very little could have been accomplished, humanly speaking, if every tract, book and pamphlet had had to be copied by hand. But, by the use of movable types, books were multiplied to any extent that was deemed necessary, or pecuniary means would warrant. The reformers were now enabled to preach to thousands who were never within the sound of their voice; and the living truths of God's Holy Word were scattered over the nations like the russet leaves of autumn. In less than half

* Robertson.

a century after this useful invention, there were printed no fewer than *eight thousand four hundred and ninety-four* works of various kinds, among the first of which—if not the very first—were the *Psalter*, and the Old and New Testament Scriptures: of these various works, eight thousand three hundred and fifty-three were printed in different places on the continent of Europe, and one hundred and forty-one in England. Besides, there were fifty Italian cities, in the possession of printing presses, from which there was no return.* It is no wonder that the inventors of this art had to endure furious persecution at the hands of the priests, for it was a death-blow to their corrupt and idolatrous system.

2. *The Writings of John Wickliffe were of great service.*

The prevalence of the writings and opinions of Wickliffe, both in Britain and on the Continent, was highly instrumental in accelerating the work of reform. John Wickliffe, who was born in Yorkshire in 1324, has very justly been called “the morning star of the Reformation.” As a student he excelled his equals. He was well versed in the nice disputations of the schools. He was unrivaled in his day as a debater. The polished shafts of an invincible logic always left the field of polemicism covered with the vanquished bodies of his opponents. In him truth and liberty always found a stern and uncompromising defender. He was bold and fearless in his denunciations of the vices, corruptions, and perversions of religion that abounded in his day. He denounced the Pope as “ANTICHRIST, the proud worldly priest of Rome, and the most cursed of clippers and purse-kervers.” We cannot indorse all his doctrines; but in the main they were orthodox, as is evident from the fact that his chief “distinguishing tenet” was “the election of grace.” In addition to his literary, scholastic, and polemical accomplishments, he was a man of deep and earnest piety. The first English Bible that ever made its appearance was that translated by Wickliffe in 1360, of which there are several manuscript copies in different public libraries at the present time. He wrote many religious

* Hallam.

works, which were so obnoxious to the Papacy that they were reduced to ashes at Oxford in 1410—fourteen years after his death. Even the ashes of this great and good man were not permitted to rest in the tomb in peace. By order of the Council of Constance, in 1415, his bones were exhumed; and after being reduced to dust by fire, were thrown into the river of Lutterworth. But—

“The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe’s dust shall spread abroad,
Wide as the waters be.”

His writings exerted a most powerful and salutary influence in moulding the minds of many, in different countries, after a gospel model, and preparing them for receiving the blessed light of the Reformation-day. To his writings, under God, both John Huss and Jerome of Prague owed their conversion to Christianity. His opinions were gladly and cordially embraced and cherished by the remnant of the Presbyterian Culdees of Scotland. Those who followed them were opprobriously called Lollards;* and for their condemnation of image worship, relics, and some thirty-two other such heresies, the Lollards (Wickliffites) of Kyle were, at the instigation of the Popish clergy, and principally of Robert Blackater, Archbishop of Glasgow, summoned and tried before James IV., in the sixth year of his reign, and twenty-second of his age, A. D. 1494. The Lollards were so ably defended by Adam Reid, that the “greatest part of the accusation was turned to laughter.” The King and his council pronounced no formal sentence, but dismissed the case after administering a caution, to beware of the new doctrines and not depart from the faith of the Kirk. The Archbishop and his myrmidons were so confounded at the result of the trial, that there was no religious discussion almost for thirty years after this time, until that ingenuous and exemplary youth, Patrick Hamilton, with whom we

* It is supposed by some ecclesiastical historians that Wickliffe derived his first religious impressions from Raynard Lollard.

shall afterwards meet, was raised up to fight the battles of the Lord.*

These circumstances showed that the Lord was preparing old Caledonia for brighter and happier days.

3. *The Revival on the Continent of Europe.*

The *Revival* on the Continent contributed much to the furtherance of the Reformation cause in Scotland. The work of Reformation may be said to have commenced in Germany in 1517, when Luther made war against the infamous Tetzels, and the sale of indulgences, and published his immortal propositions. Germany, so to speak, was the birth-place of the Reformation. And as the infant lay, wrapped in swaddling clothes, in its continental cradle, the Lord rocked it with his own hand, and threw around it the arm of his almighty protection, by permitting kings, rulers and emperors to engage in warfare, or their minds to be engrossed with affairs of state. But Martin Luther, the son of a poor miner, or wood-cutter, who was born in Eisleben, A. D., 1483, was made the principal agent in the hand of the Redeemer, in originating and carrying forward the Reformation work. He received much valuable aid from Calvin, Zuingli, Melancthon and others, whose writings had found their way into Scotland as early as the year 1525, and elicited considerable debate among the learned in regard to "the errors and abuses of the church." These writings were so much feared by the clergy that they sought for, and obtained, the passage of a law by Parliament, prohibiting the importation of any books of Luther or his followers and the *rehearsal* of "his heresies or opinions!"† Besides the advantage of consulting the works of the continental reformers, enjoyed by the principal actors in the Reformation in Britain, they had the privilege, also, of *personal* interview either when they visited the Continent, voluntarily, for recreation, or had to flee thither to escape the sword of persecution. As a necessary consequence, they imbibed their spirit—were fired with their holy zeal, and always returned

* Knox's History.

† Lorimer.

to their native land armed with firmer and higher resolves to do battle for Christ's crown and covenant.

4. *The Death of the Martyrs.*

The death of her *Martyrs* contributed much towards the consummation of Scotland's reformation. The declaration of one of the early Christian fathers, "The blood of the martyrs is the seed of the church," proved true in this case. Although James Resby was burned in 1422, for having said, "That the Pope was not the vicar of Christ, and that a man of wicked life was not to be acknowledged for Pope," and Paul Craw was committed to the flames in St. Andrews, in 1431, because he was a follower of Huss and Wickliffe, yet, PATRICK HAMILTON has justly been styled the "proto-martyr" of the Reformation, "inasmuch as he was the first who suffered in that glorious cause, after the standard of the Reformation had been unfurled by Luther." He was a young man of profound learning, mild and generous disposition, refined and accomplished manners, and unfeigned, heart-felt piety. He was born near the city of Glasgow in 1504. He was descended of noble ancestors, and was nearly related to the royal family. His lineage is traced thus by Lorimer:—His father, Sir Patrick, was an illegitimate son (afterwards legitimated) of the first Lord Hamilton, who received in marriage the Princess Mary, daughter of King James II.; his mother was Catherine Stewart, daughter of Alexander, Duke of Albany, second son of the same king. One of his uncles, by the father's side, was James Hamilton, first Earl of Arran, one of the most powerful nobles of the kingdom, and closely allied to the royal family; and he stood in a similar relation, by the mother's side, to John, Duke of Albany, a prince of the blood, who was Regent of the kingdom during the minority of James V.

When Hamilton was only thirteen years of age he received a titular abbacy, and was then esteemed as one that "hated the world and the vanities thereof." He had all the advantages of an early and liberal education. While prosecuting his studies he was made acquainted with the reformed doctrine, a thing by no means palatable to the unprincipled

priesthood by whom he was eagerly watched. The University of Wittemberg was then held in high esteem as a seat of learning, and with the desire to escape the rage and persecution of the priests, as well as to make himself better acquainted with the doctrines of the Reformation, young Hamilton repaired to Germany.* Here he was introduced to such men as Martin Luther, Philip Melancthon, and Francis Lambert. Deeper convictions of the scriptural character of the doctrines of the Reformation were made upon his mind after a short interchange of sentiment with these pious, godly, and devoted men. The last mentioned bears this testimony to his character as a scholar and a divine:—His learning was of no common kind for his years, and his judgment in Divine truth was eminently clear and solid; his object in visiting the university was to confirm himself more abundantly in the truth, and I can truly say that I have seldom met with any one who conversed on the word of God with greater spirituality and earnestness of feeling.

Young Hamilton felt about this time that he had “the faith of a martyr.” Accordingly, being assured in his mind that the voice of providence called him to his native land, and willing to lay down his life for the cause of Christ, if necessity required it, he returned to Scotland in the beginning of 1528, and began immediately to preach the doctrines

* In our narrative of Hamilton’s history we have followed Knox and M’Crie. Dr. Lorimer, of London, differs somewhat in his narrative. He says: “It had always been supposed that he was a student of the University of St. Andrews, but quite recently his name was discovered in a register of the *Magistri Jurati*, of Paris, under the year 1520; and this discovery throws important light upon the way in which he arrived at the knowledge of evangelical truth. There were numerous disciples both of Erasmus and Luther in that great school, at the time of Hamilton’s residence there.” According to Lorimer, whose work on the Scottish Reformation has been issued in the present year, and who brings to light some documents which have never been published before, Hamilton visited Paris first—returned to Scotland in 1523, and instead of going to reside with the monks of Ferne, took up his abode in the city of St. Andrews, and became “incorporated” as a Master of Arts with the University in the same year—visited Germany in 1527—went to Wittemberg, thence to Marburg, in whose album “his name still stands enrolled,” and returned to Scotland after “a six months’ residence in evangelical Germany.”

of the cross. His first congregation assembled in the old family mansion, and consisted of his venerable mother, his brother, Sir James, his sister Catherine, and the domestic servants. We know not what effect his fervid eloquence had upon his aged mother, but a living historian assures us, that his labors in his first congregation were crowned with great success—that “both his brother and sister welcomed the truth, and were honored in after years to suffer much for its sake.” He did not limit his labors, however, to the members and servants of his own family. He itinerated through the neighborhood, and soon became the observed of all observers. Wherever he went he denounced the errors and corruptions of the church. His career did not long escape the notice of James Beaton, Archbishop of St. Andrews, primate of the church, and chancellor of Scotland, for, with all his high sounding titles, the young *nobleman*, with royal blood coursing in his veins, was likely to prove a formidable antagonist. The case was urgent and admitted of no delay. Hamilton was summoned to appear, immediately, before the Archbishop and a convention of ecclesiastics at St. Andrews. The primate pretended that he desired nothing more than a friendly conference on ecclesiastical subjects. The haughty, insolent, and unfeeling prelate and his assistants had the unblushing hypocrisy to express their approbation, at first, of many of the doctrines and sentiments of the young reformer, and even went so far as to admit that there were many things in the ecclesiastical government that demanded reformation. A friar, named Alexander Campbell, of considerable pretensions to learning, and the medium through which the invitation was extended, privately acquiesced in almost all his doctrines. The Archbishops and inferior clergy were now convinced, that the labors of such a man would prove disastrous to their cause—that either it or he must perish. They chose his death in preference to that of their iniquitous and soul-destroying system. He was arrested in his bed at midnight, and taken before the Cardinal and a convention of the clergy. Friar Campbell, who had secretly admitted the truth of the reformed doctrine, as we have remarked before, stood up and

read over the different charges laid in the indictment. He defended himself so nobly that the black friar, in his burning ire, could exclaim nothing but "Heretic!" "Heretic!!" Turning towards the hypocritical friar, Hamilton, with all the blandness of a naturally soft and gentle nature still rendered milder under the gracious influences of the Holy Spirit, replied, "Nay, brother, you do not think me a heretic in your heart; in your conscience you know that I am no heretic—the contrary to me thou hast confessed; I appeal thee before the tribunal of Jesus Christ." In reply to the charge that he had denounced soul-masses and prayers for such as suffered in purgatorial pains, he said, "Brother, I have never read in the Scripture of God of such a place as purgatory, nor yet believe I that there is anything that may purge the souls of men but the blood of Christ Jesus, which ransom standeth in no earthly thing, nor in soul-mass, nor dirigie, nor in gold, nor silver, but only by repentance of sins, and faith in the blood of Jesus Christ." With such a faith Hamilton had nothing to fear. Upheld and sustained by such a faith he could glory in the flames and laugh his enemies to scorn.

In this faith,
And by this faith upheld, the storms of life
Shall round you rave, unheeded, and your feet
Shall through the fiery furnace tread unscathed.

It was well for the godly youth that he was buoyed by such a faith, for his fate was sealed—he had only a few hours to live. He was then and there condemned to die, and the sentence was to be carried into execution that very day, lest a rescue might be attempted. "Immediately after dinner," says Knox, "the fire was prepared before the old college, (St. Salvators,) and he led to the place of execution." It was generally believed by his enemies, that he would read his recantation as soon as he came in sight of the pile. But far from it. He marched with firm and unfaltering step to the place of execution. Arrived there, he doffed his gown, coat and *bonnet*, and gave them to a faithful servant, accompanying the gift with the following words: "These will not

profit in the fire, they will profit thee ; after this, of me thou canst receive no commodity, except the example of my death, which I pray thee keep in mind ; for albeit it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall possess that denies Christ Jesus before this wicked generation." To a faithful friend and companion who did not desert him even in the time of his greatest extremity, he gave a copy of the New Testament Scriptures. When he was bound to the stake, around which fagots and other combustible materials were built, messengers from the cardinal offered him his life if he would only renounce Christianity. He replied in holy indignation, "I will not deny it for the awe of your fire, for my confession and belief is in Christ Jesus." A train of powder was then set on fire which scorched his left hand and left cheek. After three efforts, the pile failed to ignite until a fresh supply of fagots and powder was obtained from the castle. Hamilton from his flame-shroud, in the very agonies of death did not forget his venerable and widowed mother, but, in imitation of his blessed Lord and Master whom he expected to meet in glory ere sun-down, commended her to the tender care and affectionate regard of his intimate and endeared friends. The last words which this heroic martyr was heard to utter, were : "Lord Jesus, receive my spirit ; how long shall darkness overwhelm this realm ? and how long wilt thou suffer this tyranny of men ?"

Thus perished Patriek Hamilton, on the last day of February, 1528, when he was only in the 24th year of his age ! who, by his undaunted courage and unwavering attachment to reformation principles, "achieved for himself a renown which no ancestral descent could have conferred upon him."

When Hugh Latimer beheld the fagots being kindled around him at Oxford, on the 16th of October, 1555, he turned to Ridley his companion in martyrdom, and exclaimed with stentorian, but prophetic voice, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust, shall never be put out." The prophecy has been verified so far. The candle has not been extinguished. It has

been so in the case of Patrick Hamilton. His candle still burns brightly in Scotland. The flame-shroud in which he went to glory, so far from engendering fear and dread, kindled "in a thousand souls the holy fire of self-sacrificing zeal" became "the torch of truth to a whole land," and is now the admiration of Christendom. His cruel and cold-blooded martyrdom produced the most profound and thrilling sensation throughout the realm, and contributed in no small degree to the advancement of the Reformation cause. The question was everywhere asked, Why was Patrick Hamilton martyred? The people could not divine why such a noble youth was so foully murdered; and began to inquire into the nature of the doctrines for which he suffered. The consequence was, that their minds became enlightened, and they were soon brought to profess their faith in reformation principles. Many, both of the black friars and gray friars, began, shortly after, to preach the pure "evangel" and to denounce, in unmeasured terms, "the pride and idle life of bishops." Thus God made the very wrath of man to praise him and redound to His glory! So great was the effect and so disastrous the consequences of Hamilton's martyrdom, that when the Cardinal proposed, shortly afterwards, to burn some who had been found guilty of heresy, John Lindsay, an intimate acquaintance of Beaton's and far famed for his jocularly, sarcastically remarked, "My Lord, if ye burn any more, except ye follow my counsel, ye will utterly destroy yourselves; if ye will burn them, let them be burnt in hollow cellars; for the smoke of Mr. Patrick Hamilton hath infected as many as it blew upon."

The next martyr to whom we refer is GEORGE WISHART. Many events of great national importance had transpired in Scotland since the death of Patrick Hamilton, a few of which it may be necessary to mention, for the guidance and information of the historical tyro. The Bishops had prohibited, in 1532, "the sale, possession, and use" of the Scriptures in the English or Scotch translation. Their "edict," says Lorimer, "has not been recorded by any of our historians,"* but there is sufficient proof of it having been

* Lorimer is slightly mistaken as Knox has recorded an extract of it in his account of the contemplated parliamentary proceedings of 1543.

issued, to be found, both in Knox's history, and a pamphlet published in Germany, in 1533, by a Scotchman named Alexander Alesius, and entitled, "*Alexandri Alesii Epistola contra decretum quoddam Episcoporum in Scotia quod prohibet legere novi testamenti libros lingua vernacula;*" and in another epistle written in reply by John Cochläus, of Germany, and entitled, "*An Expediat laicis legere Novi Testamenti libros in lingua vernacula. Disputatio inter Alexandrum Alesium Scotum et Johannem Cochläum Germanum.*" Anno Domini MDXXXIII. Henry VIII., had declared war against Scotland on account of the failure of James V. to meet him, as agreed upon, at York. James had died of a broken heart, Dec. 13th, 1542, in the thirtieth year of his age, and one week after the birth of his daughter, Mary Queen of Scots, at Linlithgow. James Hamilton, Earl of Arran, had, on account of his nearness to the crown and his friendliness to the reformation cause, been, through the election of the nobility, raised to the regency. David Beaton had succeeded, on the death of his uncle James, in 1539, to the Archbishopric of St. Andrews. But with all these, and many other changes, which our space forbids us to mention, the rage of persecution was unchanged and unabated. David Beaton "made the years 1539 and 1540 the darkest in the persecuting annals of the Papal Church of Scotland," and George Wishart fell a victim to the *auto de fe* of this inhuman tyrant.

It is not known, for certainty, when or where this distinguished minister and martyr was born. It is conjectured, however, that he was born in Kincardineshire, in the same year as James V.—1512. His father was a Scottish law Lord. He was one of the best Greek Scholars of his day, and from this circumstance it is supposed that he received his education at Aberdeen, as that was the only place, in those days, in which the Greek language was taught. Some time after he left the university he taught Greek in a grammar school at Montrose. For this high crime he was exiled from Scotland in 1538, as the teaching of Greek, and especially the Greek Testament, was accounted by the bishops, in those days, an unmitigated heresy. Wishart repaired to

England where he followed the profession of a public lecturer and preacher. In 1540 he paid a visit to the churches in Switzerland. Whilst he remained there he made the First Helvetic Confession the subject of his unremitting study. He returned to England in 1542, and entered Cambridge in the twofold capacity of a student and a teacher. In the year following, two commissioners, Sir James Learmont and Mr. Henry Balnaves, from the Scottish Parliament, appeared at the English court to negotiate a marriage between Edward VI., the hopeful son of Henry VIII., and the beautiful young princess, Mary Queen of Scots. These commissioners returned to Scotland in 1544, and Wishart embraced the favorable opportunity of revisiting his native land. On his return he found much to dishearten and alarm. David Beaton was still persecuting the "verity of Christ" with unabated rage and unmitigated rancour. Arran, the regent, had violated the oath he had taken to maintain "the contract and league with England, and abjured Christ's Holy Evangel."

Amidst all these discouragements, Wishart repaired to Montrose, whence he had been expelled, previously, for the unpardonable sin of teaching Greek, and began to preach the Gospel of Christ. After preaching for a time in Montrose, he found his way to Dundee, "the Geneva of Scotland." At Dundee, his labors were crowned with the most marked success. When he had labored for a while in Dundee he itinerated westward and preached with great acceptance in the Kyle district—in Ayr and Mauchline. He was prohibited by the sheriff from entering the parish church at Mauchline and withdrew to the fields followed by a large congregation, to which he preached in the *open air*. Having heard that the plague had broke out at Dundee, and was committing frightful ravages, he returned thither. He continued his peregrinations from place to place—preaching with a power hitherto unparalleled in the annals of Scottish pulpit oratory—having evaded the dagger of a ruthless priest who had been bribed by the Cardinal, at Dundee, and delivered from a foul conspiracy at Montrose. During the latter part of his life he was accompanied on his evangelical tours by John Knox, of whom he took a last and "affectionate"

farewell at Haddington in the beginning of 1546. Having predicted his cruel death, Knox was anxious to accompany him, but Wishart positively refused, and said, "Nay! return to your children (meaning God's people,) and God bless you; one is sufficient for one sacrifice." He then walked on foot to Ormiston accompanied by some of his friends. After his arrival, and when he had partaken of some refreshment, he requested his company to unite with him in singing the 51st Psalm, in Scottish metre, viz.:

Have mercy on me now, good Lord,
After thy great mercy, &c.

He was then shown to his chamber, and retired to bed uttering these words: "God grant quiet rest!" Before midnight the house in which he stopped was invested with cavalry, and his body was demanded to be surrendered in the name of the Queen. He was hurried from place to place, until at last we find him in the Sea-Tower of the Castle of St. Andrews in the latter end of January, 1546. The crisis was now hastening. The Cardinal was thirsting for his blood like an insatiable vampire. Delay was impossible. Wishart must die, and die soon. Accordingly, Beaton summoned all the bishops and clergy of distinction to be present at St. Andrews on the 27th day of February following, and the Inquisitorial tribunal was erected on the 28th. Wishart received a mock trial, and was condemned to be burned at the stake. The sentence was carried into execution on the 1st day of March, 1546. When he arrived at the pile he repeated these words three times: "O, thou Saviour of the world, have mercy upon me! Father of heaven, I commend my spirit into thy holy hands." When the flames were burning fiercely around him, he looked towards the castle, at one of the windows of which the Cardinal was standing regaling his eyes with the horrid sight, and said: "He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hanged out at the same window, to be seen with as much ignominy, as he now leaneth there in pride." The prophecy was fulfilled: the blood-thirsty Cardinal was assassinated in

his own chamber on the morning of the 29th of May following. His piteous cry, "I am a priest! I am a priest! ye will not slay me?" did not save him from the hands of an enraged and justly incensed people, who were determined to revenge the death of the benevolent, heroic, and devoted George Wishart.

No writer, that we know of, has vindicated the atrocious act. And no one who studies Wishart's character can entertain the notion for a moment that he had entered into a conspiracy to assassinate the primate. His whole life and conduct are a sufficient refutation of such a slander. Even amid all the excitement of those days, good men did not approve of the deed. Sir David Lindsay, a Scottish poet whose bitter sarcasm contributed very much to the destruction of the Romish power, (for "the poet and painter, the scholar and the dramatist, all played a distinguished part in the great struggle of the Reformation,") has shown, in the following couplet, the light in which men of sound and enlightened judgment viewed the atrocious act:

As for the Cardinal, I grant
He was the man we weel could want,
And we'll forget him soon ;
And yet I think, the sooth to say,
Although the *loon* is weel away,
The deed was foully done.

The death of George Wishart—a man of unbounded benevolence and unquestioned piety—"one of the truest evangelists, and holiest confessors of Christ that the Church of Scotland ever produced," was everywhere lamented. The people made sad and mournful complaint of the "innocent lamb's slaughter," and feared not to express their righteous abhorrence and utter detestation, not only of the inhuman act itself, but also, of the iniquitous system that dictated the perpetration of the murder. They came to the conclusion that a religion which required the shedding of innocent blood was unworthy the credence of rational and intelligent men. Just indignation filled every humane and godly heart, and men both of high and low degree had this conviction produced in their minds; either we must put an end to the life

of the fiendish Cardinal or suffer ourselves to be foully and unrelentingly butchered. They chose the former, as we have already seen. That the death of Beaton—of which the martyrdom of Wishart was the immediate cause, but, so far at least, as the martyr was concerned, the *innocent* occasion, was of great advantage to the cause of the Reformation, cannot be denied. But, we will not pretend to say how far the benefit was counteracted by the circumstances with which it was followed. Certainly the cause of evangelism did not find any better friend in the person of Beaton's successor; for John Hamilton, brother of the regent, who was then elevated to the archiepiscopal see was a man of the most profane and dissolute manners, as well as a bloody and relentless persecutor. But the death of Wishart was of unspeakable benefit. The people were led to inquire into the nature of the doctrines for which the reformer was condemned, and, after a full and impartial investigation, the conviction was forced upon their minds that a belief in them was not a capital nor a treasonable offence!

The papal cause had only to inflict another blow to secure its utter destruction, and this blow was reserved for an old man in the last stage of decay. WALTER MILL, or MILN, was the last martyr that suffered in "this cause." He was summoned to St. Andrews by Archbishop Hamilton, when he was so decrepid that he could not ascend the pulpit stairs unaided, and there was some doubt as to whether he would be able to respond to the queries put to him. But the Lord imparted youthful vigor, and he defended himself with much power. He was condemned to be burnt. When he was ordered to go to the stake, he said, "I will not go, except thou put me up with thy hands; for I am forbidden by the law of God to put hands on myself." "When tied to the stake, his voice trembling with age," says M'Crie, he gave utterance to the following words:—"I am fourscore years old, and cannot live long by course of nature; but a hundred better shall rise out of the ashes of my bones. I trust in God I shall be the last that shall suffer death in Scotland for this cause." Thus spake the aged priest as he expired in persecution's furious flames on the 28th day of

August, 1558. To the honor of the magistrates of St Andrews be it spoken, that every one of them refused to "ratify" his death warrant. The people, too, were so horrified and disgusted that not a citizen could be induced either to sell or loan as much cord as would bind him to the stake, "so that the archbishop had to furnish them a cord from his own pavilion." A cairn was erected by the citizens of the town to mark the place of his martyrdom. The clergy caused the monument to be removed two or three times, and poured out the most fearful denunciations upon the heads of those who would dare to replace it. But Rome's cursing had now lost its power. Regardless of her blasphemous anathemas the heap was replaced, on every instance of its removal, by the dawn of the following morning. The people were now fired with a new zeal, images were everywhere reduced to ashes, and the Romish establishment was on the very eve of dissolution.

5. *The Circulation of the Scriptures.*

The printing of the English Bible and the passage of a law by the Scottish Parliament which guaranteed the free use of the Scriptures to the people, contributed much to the consummation of the reformed cause. Popery can never withstand the influence of an untrammelled Bible, its hosts melt like snow beneath its pure and holy glance. The first English Bible that ever appeared in print was that of Tyndale and Coverdale, printed on the Continent in the year 1526. Bishop Tonsal and Sir Thomas More bought up all the copies of the edition which they could obtain, and committed them to the flames. Notwithstanding, many copies of Tyndale's Testament found their way into Scotland. "Fire-like, it kindled a blaze of religious fervor in the breasts of many, and hammer-like, it smote with crushing blows the errors and corruptions of the church." About the same time, says Knox, Henry VIII. abolished from his realm the name and authority of the Pope of Rome and commanded the Bible to be read in English—the command involved the abolition, for the Pope and the Bible could never live side by side. So much did that fickle and

selfish monarch favor the circulation and reading of the Scriptures about this time, that John Rogers, under the assumed name of Thomas Matthews, dedicated a Bible to him in 1537.

The bishops, however, as we have said before, issued a decree, in 1532, prohibiting the sale, use and possession of the Scriptures in the vernacular tongue. This prohibition was set aside by the three Estates in the spring of 1543. Everything at this juncture seemed to favor the cause of the Reformation. James V., who would have done better had it not been for the influence which the arch-impostor Beaton wielded over him, died the year before. The Earl of Arran was elevated to the regency, and had thrown the Archbishop into prison. Two orthodox preachers, Thomas Guillian and John Rough, were advocating the "verity of Christ" in Holyrood Palace. The prisoners of Solway-Moss had returned from their captivity in England, sadly tainted with English "heresies;" and the counsellors of the regent were generally in favor of a reform in the church. Such were the auspicious circumstances under which the Parliament of 1543 assembled. Although matters of great political moment took precedence, this has, nevertheless, been justly styled the Reforming Parliament. One of the chief objects of its convocation was, to take into consideration certain propositions of Henry VIII., in regard to a contemplated marriage between his son, Edward Prince of Wales, and Mary Queen of Scots. As soon as the Parliament had despatched the business relating to matters of state, its attention was taken up with those things which concerned the church. Lord Robert Maxwell, who had resided in England since his capture at Solway-Moss, was very favorably inclined to the Reformation cause. He stood "foremost among the champions of religious liberty" in the Parliament of 1543; and, in accordance with a petition presented to that august assembly by the commissioners of burghs and some of the principal men among the nobility, moved, "that it should be lawful to every man to use the benefit of the translation, which then they had of the Old and New Testament, together with the benefit of other

treatises, containing wholesome doctrine, until such time as the prelates, and other churchmen, should give and set forth unto them a translation more correct." The regent signed the bill immediately, and now, by parliamentary action, "it was made free to all men and women to read the Scriptures in their own vulgar tongue, and so were all acts made to the contrary abolished."

6. *The Favor, Opposition, and Intrigues of the Rulers.*

The RULERS contributed much to its establishment. Very few, if any, of the rulers were deeply imbued with religious sentiments about the time of the Reformation. But the Lord over-ruled their protocols, rescripts, wars, dissensions and *ultimata* for the furtherance of his cause. The disagreement which arose between pope Clement VII. and Henry VIII., in regard to the legality of his marriage with Catherine of Arragon, contributed no little to the success of Protestantism. After Henry had been married to Catherine about eighteen years, he conceived a strong passion for one of the maids of honor, then attending the queen, whose name was Anne Boleyn. But a divorce must first be had before he could marry the charmingly beautiful and accomplished Anne. Clement VII. refused to dissolve the bull of Julius II. which had given a dispensation for the marriage, and, in consequence, the ties which bound the unstable monarch to Rome were rent in sunder. He then threw his royal influence in favor of the Reformation, and earnestly entreated his nephew, James V. of Scotland, to beware of the dangerously increasing power of the Papacy.

The *Accession* of Edward VI. in the year 1547, was of unspeakable advantage to the Reformation cause. It may be asked, What could a youth like Edward accomplish when he was only nine years of age at the time of his accession to the throne, and died seven years afterwards? A single anecdote which is related of this pious and exemplary young prince will furnish a satisfactory answer to this question. Upon one occasion, when he was in his library, "being desirous to reach a book on a high shelf, he was offered a large Bible as a footstool. But he refused the offer, with

strong expressions of disapprobation towards the attendant who had made it." During his reign, a law was enacted permitting priests to marry; auricular confession was left optional with the people; the doctrine of the "real presence," together with "all the principal opinions and practices of the Catholic religion, contrary to what the Scripture authorizes, were abolished."

The *Intolerance* of "Bloody Mary," the successor of Edward, and daughter of Henry by Catherine of Arragon, was overruled for good. She was a furious bigot and adhered strongly to the superstitions of Rome. She erased from the statute book every law enacted by her predecessors, that granted the least favor to the evangelical religion. Her intolerant and persecuting spirit drove many protestant teachers into Scotland and other places, where they promulgated the principles of the Reformation.

The accession of Elizabeth to the throne of England on the 7th of November, 1558, kindled new hope in every reformer's heart. "Good queen Bess" threw all her royal influence in favor of the reformed cause, as soon as she assumed the reins of power, and was enabled to carry into execution what existed previously, only in the purpose of her heart. Under her royal counsel, law after law was enacted in favor of reform, until, finally, religion was established in England almost as it now exists.

Elizabeth did not confine her efforts to England. She aided, very materially, the reformers in Scotland in their last—their final struggle for civil and religious liberty, by furnishing both money and troops. Without the aid of Elizabeth the Lords of the Congregation could not have resisted, successfully, the combined arms of the queen regent and the king of France. But with her assistance the reformers soon brought the popish party to terms, and the troops of France and England retired from Scotland according to the provisions of a treaty, but not until monasteries, Cathedrals and other ecclesiastical buildings at Perth, Scone, St. Andrews, Linlithgow, Edinburgh and other places had been utterly demolished, and Leith had been besieged.

By the death of Mary of Lorraine, which took place on the

9th of June, 1560, a powerful barrier to the progress of the Reformation was removed. One week after her death the French commissioners arrived in Edinburgh clothed with power to negotiate a treaty of peace, to which we have referred above. These were soon followed by similar commissioners from Elizabeth. On the 7th of July the negotiations were concluded; on the 16th the French troops embarked at Leith, and the regiments of Elizabeth took up their march for England.

As might be expected, Mary was devotedly attached to her own house of Guise, and labored to compromise the independence of Scotland, as well as to destroy the Reformation cause. She gave many promises, it is true, from time to time, when it best served her purpose to do so, but with wanton perfidy she violated them all. Scotland was happily rid of a regent who practiced such duplicity, and had succeeded by her intrigue in conveying her adopted country to the French monarch, by having the crown-matrimonial conferred on her son-in-law, Francis II.

7. *The Preaching of the Gospel and outpouring of the Spirit.*

The great instrumentality was the *Preached Word*, accompanied by the gracious influences of the Holy Spirit. And JOHN KNOX did more than any other preacher for the advancement of the Reformation. Our space forbids us entering into a lengthened account of his connection with the great revival of the sixteenth century, and the part he played in the matters referred to above. A mere outline must suffice. The Immortal Reformer was born at Gifford near Haddington in the year 1505. He was educated for the Romish Church, and had even taken priestly orders. After the assassination of Beaton he retired to the castle of St. Andrews for safety. When the castle surrendered he was sent to France. In 1549 he visited England and remained there until after the death of Edward VI. The intolerance of Mary drove him to Geneva where he remained until he received a call from a congregation of English refugees at Frankfort to become their pastor. Circumstances arose which rendered it imperative for him to leave Frankfort, and

he returned to Geneva, "and from thence to Dieppe, and thereafter to Scotland" where he arrived in 1555. He continued to prosecute his ministerial labors in his native land until he received a call from his former congregation at Geneva and returned to the Continent in 1556.

It was not long, however, after Knox's departure, until the Lords of the Congregation wrote him a pressing letter to return, as his counsel and labors were essential, in their estimation, to the triumphant success of their cause. After various delays, Knox landed at Leith on the 2d day of May, 1559. After stopping "two nights" in Edinburgh, he repaired to Dundee, and from thence hastened to Perth, (St. Johnston,) where the reformers were concentrating their forces. Here he preached a sermon on the idolatries of Rome, which raised the people to the highest pitch of enthusiasm in behalf of the "new religion." Immediately after the sermon, "a certain priest in contempt would go to the mass;" a young boy, who was standing by, exclaimed, "This is intolerable!" and the priest struck him a blow. In resentment of the indignity, the boy hurled a stone at the priests' head, missing which, it "hit the tabernacle, and brake an image." The populace favored the boy, and in a short time there was a general tumult. Hence followed that wholesale demolition and the siege of Leith, to which we have referred above, that led to the "treaty of peace" and the evacuation of Scotland by the French and English troops. The preaching of Knox, accompanied by the demonstration of the Holy Spirit, was the main instrumentality in bringing about this happy state of things.

But Knox was not the only preacher whose ministrations were blessed. Many of the Romish clergy had become converts to the new religion, and assiduously promulgated its hallowed and hallowing doctrines. Thus Rome carried the elements of destruction in her own bosom, and through the preaching of the Gospel and the outpouring of the Holy Spirit a nation might be said to have been born in a day.

But the Reformation must have the sanction of law. Accordingly, a free parliament met on the 1st of August, 1560. The Protestants presented a memorial praying that the anti-

christian system be entirely abolished, and that purity of worship and discipline be *restored*. In compliance with this memorial, a Confession of Faith which had been drawn up by John Knox, John Winram, John Spotswood, John Willock, John Row, and John Douglas (six John's) was ratified by the Estates on the 17th day of August. On the 24th of the same month, parliament abolished papal supremacy—repealed all laws in favor of Popery—prohibited the celebration of mass under pains and penalties—abolished all laws against the reformed religion—and drew up a coronation oath binding the king to support and defend the reformed faith. Thus Presbyterianism was by law established in Scotland. And the First General Assembly, composed of six ministers and thirty-four lay commissioners, met in the city of Edinburgh on the 20th of December, 1560. It is this event which we this day commemorate.

III. Let us now, for a moment, contemplate the blessed Results and Effects of the Reformation.

1. *The first result was an unclasped and unshackled Bible.* Hitherto it had been a sealed book. Chains were rivetted on it, as if it were a slave. In the year 1229 the Council of Toulouse positively prohibited the reading of the Bible by the laity. In the beginning of the 15th century (1400) Pope Alexander III. condemned all translations into the vulgar tongue.

Even in Scotland the Bible had been a prohibited book prior to the Reformation, and many were exiled for no other offence than that of reading the words of eternal life. True, the reforming parliament of 1543 granted the free use of the Scriptures, but its action was rendered nugatory by the vacillation of the regent and the opposition of the clergy. One of the first acts, therefore, of the free parliament, after the establishment of the Reformation, was the unshackling of the word of God by the enactment of a law prohibiting everything that was contrary to the Scriptures. The people were now accorded full liberty to search the pages of Holy Writ that they might be made wise unto salvation. They searched the Scriptures carefully, constantly,

and prayerfully. They made them their supreme rule and guide in all things. They renounced and abjured the decrees of councils and the bulls of popes, and acknowledged the binding obligation of the Bible only. Through the truth, Scotland was made free indeed. What a glorious emancipation was the deliverance of the Bible from the iron bondage of Popery!

2. *The second benefit accruing from the Reformation was the unmolested preaching of the Gospel.* There can never be a healthy state of religion where there is no living voice in the pulpit. It hath pleased God through the foolishness of preaching to save them that believe. Before the establishment of the Reformation, it was at the peril of men's lives if they preached the word, as the martyrdom of Hamilton, Wishart and others, abundantly corroborates. Now it can be preached on the mountain top or in the low lying valley, in the splendid cathedral or in the most humble chapel, without molestation or annoyance. The great distinguishing doctrine of the Reformation was justification by faith alone in the righteousness of Jesus Christ, and it is upon this doctrine that the whole fabric of our glorious Protestantism, or Presbyterianism, rests. Take it away and you subject men, again, to the bondage of Rome. Justification by faith is not Lutheranism, nor Calvinism, nor Knoxism—it is Bibleism and evangelism—and so long as the pulpit is filled with an evangelical ministry, who will, like Knox, Hamilton and Wishart, preach boldly and fearlessly “the verity of Christ,” there is no danger of a constitutional republicanism. Let us manifest our high appreciation of this inestimable boon—a preached gospel—by paying all due honor and respect to Christ's servants.

3. *The Reformation exerted a salutary influence upon Literature.* In this regard it was both an *effect* and a *cause*. Literature and religion had a reflex influence upon each other. The former had contributed much to the resuscitation of the latter; and the latter, in return imparts health and vigor to the former. Revived letters would soon have relapsed into their previous lethargy had it not been for the vivifying

influences which the Reformation imparted. It secured to Scotland a liberal education for her children. Knox saw full well that the pure doctrines of Christianity could not be maintained in the midst of abounding ignorance. He looked upon education as of the utmost importance to the successful propagation of the gospel and bestowed upon it much care and attention. In the "Book of Discipline," which was drawn up with his own pen, there is one whole chapter devoted to schools, colleges and universities. "Of necessitie therefore we judge it," says the reformer, "that every several kirk have one schoolmaister appointed." This idea Knox learned from Calvin, at Geneva, for he was "the father of popular education, and the inventor of the system of free schools." Our common school system—one of the best in the world—is not an American invention; we have derived it from the parochial scheme established by Knox at the very commencement of the Reformation, than which there has not been a better invented since. Literature and science have made greater progress since the Reformation than they had for fifteen centuries before. Shortly after its consummation the literary hemisphere was lit up by as brilliant a galaxy of learned men as the world has ever seen. And wherever you find Scotch Presbytery, there you find a people educated, at least, in the grand and sublime doctrines of Christianity.

4. *It secured the blessing of Liberty.* A truly religious people will always be a free people. They cannot believe in the right divine of kings to govern wrong; nor in the right of one man or a few men to establish or abolish laws at pleasure. The reformers exploded this doctrine in the Church first and then in the State. They evolved the great principle which underlies all sound government—the right of the people to govern themselves, in subordination to the laws of God, from whom they derive all power. The genius of popery makes war upon this principle and adheres to the doctrine that one man has a right to govern all. The reformers, however, sapped the foundations of civil and religious tyranny, and delivered the nations from a degrading servi-

tude. Wherever they went they breathed nothing but sentiments of liberty. American republicanism is Culdee presbyterianism in another form—its foundation is Presbytery. James VI. of Scotland was not far astray when he said, “Presbytery is only fit for a nation of republicans.” Liberty—independence—the right of private judgment—the free exercise of thought and discussion and a horrid dread of the intrusion of tyrants and despots, are the inseparable concomitants of Scotch Presbytery wherever it is found.

Ireland has suffered much owing to her connection with Popery. She gets credit but seldom for her virtues and achievements. And yet Presbyterian Ulster has left her impress, directly or indirectly, on many lands. American “gaols and penitentiaries” are not “filled” with her *Presbyterian* population. On the contrary, it has done much for the welfare and glory of this nation. The Rev. Francis M’Kemie, a native of the North of Ireland, was the first minister that ever preached Presbyterianism in these United States. James Logan, from County Armagh, bequeathed to Philadelphia one of “the first public libraries she ever possessed.”* It is said that the Ulster Scots, inspired with the love of liberty which their forefathers manifested at Bannockburn and Drumclog, Derry and the Boyne, furnished men for the volunteer companies of Pennsylvania in ’76, in the proportion of five-sixths of the whole. “The Irish House of Commons, exclusively Protestant, refused to vote any aid for the (revolutionary) war.” “General Jackson,” one of the best Presidents that ever held the helm of American affairs, “was born somewhere between Carrickfergus and the shores of the United States.” John Dunlop, a native of Strabane, (some of whose relatives may be within the sound of my voice,) “issued the first *daily* paper published in America.”

* Most of these facts are taken from a work published by De Witt and Davenport, New York, in 1855, and entitled *Irish Protestant Letters*. So far as the writer has been able to collate them with the National Archives, and the different United States histories, they have been found correct. They have also been corroborated by private correspondence.

From whom did the first Declaration of Independence issue in this country? From Irish Presbyterians. Bancroft is good authority on this subject. He says: "The first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." It is recorded in the archives and annals of the nation; and, though some may be slow to acknowledge it, it cannot be denied. The inhabitants of Mecklenburg, North Carolina, who were of Irish-Scotch descent, issued the first Declaration of Independence that ever was made in this country. They "brought to the new world," says Bancroft, "the creed, the spirit of resistance, and the courage of the Covenanters." In March, 1851, says Putnam, the Legislature of North Carolina affirmed that the celebrated Mecklenburg Declaration was published in June, 1775—and that large portions of it were embodied in Jefferson's Declaration of the following year. The block of marble which Carolina furnished for the Washington Monument bears this inscription—"North Carolina Declaration of Independence, Mecklenburg, May 20, 1775." Charles Thompson, a native of Maghera, who was elected Secretary, as we learn from the National Archives as well as the authority quoted above, of the first *Continental Congress*, which met in Philadelphia in 1774, and held the office for about fifteen years, transcribed Jefferson's original draft with his own hand; and John Dunlop, referred to above, was the "first" newspaper proprietor who gave it publication. It is universally admitted that there is a striking resemblance, both in sentiment and phraseology, between the Mecklenburgian and Jeffersonian declaration, and both seem to have a common paternity in the Covenants of Scotland.

Irish-Scotch Presbyterianism has not only given to these United States a model after which to construct their government, but bestowed upon them, also, great and unspeakable advantages. It has an interest in the national prosperity. It has laid the foundations of the national existence. It

has not lost the spirit which it manifested at Mecklenburg, as traitors will soon learn if they should attempt to betray their country.

The Reformation was not the "birth" of Protestantism. It was not the invention of new, but the revival of old doctrines. It was not the creation of new, but the *resurrection* of old truths—even truths which had lain buried for centuries beneath the rubbish and mummery of popery. Popery had scarcely an existence before the sitting of the Council of Trent in 1545; but Presbytery is as old as the days of the apostles. The Presbyterianism of Knox was only a revival of the system which had been maintained by Columba and his followers. The Reformation in Scotland was an exhumation of the Culdee witnesses—the birth of a *Re-formed* Presbyterian Church.

Our Theological Seminary is now in successful operation in Philadelphia. The Professors are inculcating, most assiduously, those blessed truths which were exhumed by the Reformation. Literary and Theological institutions are indispensable to the prosperity of any Church. Those who labor in them are worthy of their hire. We appeal to you, then, for a liberal contribution in behalf of our Theological Seminary, in which young men are being trained who will spread the principles of the Reformation over the length and breadth of our land, and diffuse among the people, wherever they go, a sound, healthy and sanctifying literature.